A 16

SERMON

Preached at *Reading*, *Feb.* 25. 1672.

AT THE

ASSIZES

There holden for the County of *BERKS*,

Before the Right Honourable

Sir *EDWARD TURNER*,

Knight and Baronet, Lord Chief Baron;

And Sir EDWARD THURLAND Knight,

One of the Barons of His *Majesties* Court of Exchequer.

By JOSEPH SAYER, B. D.

Rector of *NEWBURY*.

LONDON:

Printed for *Henry Brome*, at the Gun at the West-end of St. *Pauls*. MDCLXXIII.

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Rom. 13. part of the 5th Verſe,

Wherefore ye muſt needs be Subject.

IT was not without great cauſe that the firſt Preachers of the Goſpel, *viz.* the bleſſed Apoſtles, did inſiſt ſo very much upon, and did preſs with ſo much earneſtneſs, the Inferiours duty to his Superiour. For they having preached a liberty in Chriſt Jeſus, ſome licentious Spirits began thereupon to think themſelves free from all acts of ſervice and obedience to their Governours; thus abuſing their Chriſtian freedom to the great ſcandal and reproach of the Chriſtian Faith, by making it a pretence for the fleſh. Hence the Apoſtle St. *Peter* gives a large Exhortation in theſe words: *Submit your ſelves to every Ordinance of man for the Lords ſake; whether it be to the King as Supreme, or unto* 1 Pet. 2. 12, 13, 14, 15, 16.

Governours as unto them that are sent by him, for the punishment of evil doers, and for the praise of them that do well: that in so doing, you may have your conversation honest among the Gentiles, that whereas they speak evil of you as of evil doers, they may by your good works which they shall see, glorifie God in the day of visitation. For so is the will of God, that by well-doing you may put to silence the ignorance of foolish men. As free, and not using your liberty for a cloak of maliciousness, but as the servants of God. In which words the Apostle plainly insinuates, that there is no such inconsistency between the Magistrates Authority, and our Christian Liberty, as some might think there was. That they might, yea and ought to maintain the one, and yet withal submit to the other. That it were a shameful abuse of our Liberty, and a very great dishonour to our Christian Profession, under pretence of being Christians, to refuse to do the duty of Subjects. That Christ meant not to erect a Kingdom that should destroy, or but disturb the Kingdoms of this World; but to confirm them rather, by injoyning Obedience upon stricter obligations, and severer penalties than were formerly thought of; such as are the declared will and pleasure of Almighty God, under the penalty of his eternal wrath and damnation. That the Liberty to which he calls the Subjects of his

ſpiritual Kingdom, is a Liberty like his Kingdom; 'tis a ſpiritual, not a ſenſual freedom; 'tis a freedom to ſerve God, not a freedom from the ſervice of men. That Chriſtians, as being all ſpiritual Kings, are to rule over their own luſts, and not live according to their luſts, denying Subjection and Obedience unto Temporal Princes; for that were to make their Liberty become a cloak for their maliciouſneſs, or their covetouſneſs or licentiouſneſs. And as the Apoſtle St. *Peter*, ſo his dear Brother this moſt bleſſed Apoſtle St. *Paul*, not only charges it on his ſon *Titus*, that he ſhould *put men in mind to be ſubject to Principalities and Powers, and to obey Magiſtrates*; but he does it alſo himſelf in this Chapter, *Let every ſoul be ſubject to the Higher Powers*. And not only minds them of their duty, but preſſes it with ſuch variety of Arguments, that in the whole Book of God there is ſcarcely any one duty that is preſt with ſo much inſtance and importunity as this is: Which does argue, both the great neceſſity of the thing, and our averſeneſs thereunto: that by Nature, *i. e.* Nature corrupted, we can brook no Government; for who is willing to be ruled? and yet bear it we muſt, a neceſſity is laid upon us, we *muſt needs be ſubject*, and that for theſe reaſons: Becauſe

Tit. 3. 1.

Rom. 13. 1.

1. If we reſpect the Original, Fountain, or Efficient

Efficient Cause of Government, it has God for its Author. That's the Apostles first Argument for Subjection and Obedience to all Humane Authority, taken from the Author, Founder, Instituter and Ordainer of such Authority. *There is no Power but of God.* The person ruling may be sometimes such a one, as that we cannot say he is of God. God by his Prophet *Hosea* does complain of some Rulers, *They are set up, but not by me*; their way of coming to the Government is by such means as God prohibits. And the use of the Power may be as bad as the coming by it; as in King *Jeroboam*, who abused his Authority in *making Israel to sin*, 1 King. 14. 16. But the Power it self is always of God, and he that comes to it lawfully is sent of God, and therefore to such we *must needs be subject.* For what? we own that Power that has God for its Author? Magistracy is the *Ordinance of God*, Magistrates are the *Ministers of God*, therefore it is our duty to be subject to it, and them. This is the Apostles first Argument for Subjection and Obedience to Authority, taken from the Author of it.

Rom. 13. 1.

Hos. 8. 4.

1 Kin. 14. 16

Rom. 13. 4.

2. A second Argument is taken from the advantage and comelineſs of order; whence God himself has his Title; He is the God of order; *He is the Author not of confusion, but of peace.* And he has

1 Cor. 14. 33, 40.

has declared it to be *his will that all things be done decently and according to order*, which is the beauty of Nature, the ornament of Art, and the harmony of the World; without which it can no more subsist, than the body can without a due temperament of the humours. Now *the Powers that be*, [illegible], *are ordained of God*. God has ordered them as they are. He has not only ordained them, i. e. instituted and appointed them, as we commonly understand the word; but by him they are set in order, and disposed into several ranks, as it more properly signifies. He sets up Kings in the highest place, giving them the *Supremacy*; and under them he sets up Judges, Governours, and subordinate Officers, to facilitate that work by the assistance of many, which would otherwise prove too heavy for any one mans undertaking.

Rom. 13. 1.

1 Pet. 2. 13.

3. A third Argument is taken from the evil of sin, that is contracted by disobeying. Not to obey the Power, is to sin against Almighty God. 'Tis a violation of the Command of the Supreme Lawgiver: *Whosoever resisteth the Power, resisteth the Ordinance of God*. In opposing the one, he rebels against the other. He is a Rebel against God, that rises up against his Prince, or makes any opposition to the Governours that are sent by him. The

Rom. 13. 2.

confederacy

confederacy of *Corah* and his Complices *against*
Num. 16. 11 *Moses and Aaron*, is called a *gathering of themselves together against the Lord.*

4. A fourth Argument is taken from the evil of punishment that is incurr'd by disobeying
Rom. 13. 2. *They that resist shall receive to themselves* judgment, or as we render it, *damnation*, i. e. according to the ordinary course of Gods Providence, they shall receive some grievous punishment here in this
Prov. 17. 11. 24. 22. World. *A cruel Messenger shall be sent against them, and their destruction shall come suddainly.* God for the most part being more quick, and more severe in revenging those Injuries and Indignities that are offered to his Deputies, his Lieutenants, his Vice-gerents here on earth, than those greater and more hainous crimes that are committed more immediately against Himself. He has declared it to be
Deut. 17. 12, 13. his will, that *if any man will do presumptuously, and will not hearken to the Priest and to the Judge, that man shall die, and so evil shall be put away from Israel, and so the people shall hear and fear, and do no more presumptuously.* We now live in an Age, when 'tis scarce thought to be a sin not to hearken to the Judge or to the Priest: but you see how God accounts it, and what provision he has made for such sinners; even temporal destruction; *that man shall die*; i. e. he ought to be put to death.

And

And since God has declared it to be sin, he that dies in it without repentance shall in the world to come suffer death everlasting; that's the full import of the phrase, *They shall receive to themselves damnation.* An instance whereof we have in *Corah* and his Complices, who for their stubborn and seditious carriage towards *Moses* and *Aaron*, *went down quick into Hell.* Num. 16.30 Psal. 55.15.

5. A fifth Argument is taken from the end for which Magistracy was ordained; *viz.* the benefit of Humane Society, the good of all Mankind, that by an equal distribution of rewards and punishments, Peace may be preserved, Mens rights defended, Religion protected, Vertue incouraged, and Vice suppresst. This is what's contained in the two Verses next immediately preceding my Text. Now from all these several reasons, we have here the Apostles conclusion in my Text, That Subjection to Authority is the Christians Duty. All these things considered, we *must needs be subject*, Ἀνάγκη ὑποτάσσεσθαι, there is a necessity of being subject.

The word ὑποτάσσεσθαι properly signifies to be *subordinate*; It extends both to the State of Subjection, and to the exercise of the Subjects Duty, as St. *Chrysostom* well observes. And as to Duty, it includes whatsoever Duty or Service may be challenged by

Superiours at the hands of Inferiours. It is required that we observe the order wherein God has set us, and that we walk orderly, that we keep to the station of Subjects, and that we do as does belong to Subjects.

But to speak more distinctly; these particular Duties are included in this general. In the *first* place,

1. Being a Subject to keep the rank of a Subject, to be content with our own station, cheerfully to submit our selves to that state and condition of life to which God in his good pleasure has designed and appointed us. Phil. 4 11. *I have learnt*, says holy *Paul*, *in whatsoever estate I am therewith to be* 1 Cor. 7. *content*. And, *Let every man abide in that calling wherein he is called with God*, says the same Apostle *two* or *three* times in one Chapter. The better to understand his meaning there, you may do well 1 Cor. 1. 3. to observe that the *Corinthians*, being as yet but *Carnal*, as the Apostle tells them, having generally more of the Flesh than of the Spirit, more of Ignorance and Corruption, than of Grace and Knowledge, mistook their Christian Calling to be an exemption from the Duties of other Callings; as if their Liberty in *Christ Jesus* had cancelled all precedent Obligations, both of nature and voluntary agreement: ('Tis that which I intimated before

fore in the entrance of this Diſcourſe:) The Husband would put away his Wife, the Wife reject her Husband; Children diſreſpect their Parents, Servants diſregard their Maſters, and themſelves become too maſterly. In a word, all perſons of what rank or condition ſoever, were apt to break the bonds of thoſe relations in which they ſtood obliged one to another, all under this pretence, and on this ground, that *Chriſt* by the introduction of his Goſpel, and their reception of it, had made them free. Now in this paſſage the holy Apoſtle St. *Paul* does deſignedly correct this errour: principally indeed, and as the preſent Argument led him, in the particular of Marriage; but with a further and more univerſal extent to all ſtates and conditions of life. The ſum of what he ſays is this; that they who are any way related unto others, notwithſtanding that they are Chriſtians, muſt ſtill own their relations, and continue to perform all Offices ſuitable; though the perſons to whom they bear thoſe relations, are meer Pagans, Infidels, Heathens and Unbelievers. The Wife muſt be contented with the condition of a Wife, and as a Wife ſhe muſt behave her ſelf to her Husband, though an Infidel. The Servant muſt content himſelf with the condition of a Servant, and as a Servant muſt behave himſelf towards his Maſter,

though an Unbeliever. And in like manner a Subject must content himself with the condition of a Subject, and as a Subject must behave himself towards his Sovereign, though a Pagan, though a Tyrant, though a Persecutor; the relation which they had to *Christ* being not designed to weaken, and make void, but to strengthen those relations in which they stood obliged one to another, whether natural, or induced by contract and agreement. The general Rule to this purpose he conceives in form of an Exhortation: That every person whatsoever, notwithstanding that relation which he bears to *Christ*, and the freedom which he has by him, should abide in that station wherein God has placed him, keep himself within the bounds and limits thereof, and with a quiet and religious care, cheerfully and contentedly undergo
1 Cor. 7. 17. the Duties that pertain thereto. In few words, *As God has distributed to every man, and as he has called every man, so let him walk.* And for fear lest his Exhortation to this purpose, being unsuitable to what they were very much inclined to, might be less heeded than 'twas necessary it should; that he might recommend it so much the more both to their observation and practice, he does inforce it
1 Cor. 7. 20. a second time, *Let every man abide in the same calling wherein he is called.* And again once more,

Brethren,

Brethren, let every man wherein he is called therein abide with God. This the Learned and moſt Judicious Dr. *Sanderſon* has obſerved to be the ſcope and driſt of the place, and the deſign of all theſe ſeveral Inſtructions, Precepts, or Exhortations. You have the like Precept from the Apoſtle elſewhere, *Study to be quiet, and meddle with your own buſineſs.* Let every man attend that work to which the great Diſpoſer of all things has been pleaſed to ſet him. Let him carefully contain himſelf within the limits of his own calling, without aiming at high things, or intermedling with that which is the Province or concern of other men. 1 Cor. 7. 24. 1 Theſ. 4. 11

2. A *Second* ſpecial Duty included in this general, is to render all due Honour, and that in thought, word, and deed, both to the Power, and to the Perſon of our Superiour: For theſe two, Power and Perſon, cannot be divided; diſtinguiſh them we may, ſo we do it to better purpoſe than ſome have done it in our days; I ſay, diſtinguiſh them we may, but ſever them we may not. The Power exiſts in the Perſon, and we are to honour the Perſon with reſpect to his Power; as *St. Peter* teaches us, *Fear God, honour the King*; not the Power abſtracted from the Perſon, but the Perſon for the ſake of his Power. And ſo here in the ſeventh Verſe of this Chapter, *Render unto* 1 Pet. 2. 17. Rom. 13. 7.

all

all their dues, says the Apostle, speaking to Subjects with respect to those that have Authority over them; particularly, *Honour to whom Honour is due.* Now in the *first* place,

1. One part or branch of this Duty is to honour these in our thoughts,

By { thinking honourably / judging charitably } of their { Persons, / Actions. }

1. We must have honourable thoughts of what they are. What the Apostle sometime said to his *Corinthians*, with respect to himself and other
1 Cor. 4. 1. Preachers of the Word, *So account of us as of the Ministers of Christ*; may be said to every Subject with respect to Kings, and such as bear the Sword. You are to account of them as of the *Ministers of*
Rom. 13. 5. *God*, for so the Scripture calls them in the Verse before my Text. You are to esteem of them, as of those that are ordained of God for the *good* of Humane Society, as in the same Verse. You must
Psal. 82. 1, 6. not look on them as meer men, but as *Humane Gods*, Psal. 82 1, 6. as the Deputies, Lieutenants, and magnificent representations of the Divine Majesty; as those whom God hath intrusted, to supply his room, to represent his Person, and to exe-

cute

cute his Judgments, 2 *Chron.* 9.8. and again, Chap. 19.6. 2 Chron. 9.8 19.6.

2. We must have charitable thoughts of what they do; put the best, and not the worst construction on the Laws they make, and the execution of those Laws. If any thing seem harsh and inconvenient in their menage of affairs, we must give them their due honour by judging candidly and favourably of it; considering with our selves, that they have reasons of State for what they do, whereof we are ignorant. 'Tis injoined us, *Not to curse the King in our thoughts*, i. e. neither to wish ill to him, nor to think ill of him. This Negative does include an Affirmative, that we are therefore to entertain good thoughts of the King and of his Government. If every thing does not go as we would have it; If other Laws be enacted, or Laws otherwise executed than according to our phancy or judgment, we are apt presently in our secret thoughts to condemn our Rulers of imprudence, insincerity, injustice, partiality, cowardize, or the like; when in the mean time the greatness of their Authority, and our necessitated ignorance and unacquaintance with State-Affairs, should restrain our thoughts from such harsh and hasty censures in things we do so little understand: It being as unfit for private persons to censure their Governours, Eccl. 10. 20.

vernours, as it is for little Children, that have newly learnt their Primer, to take upon them to correct the learnedst Scholar. Let me give you but one instance, and I beseech you note it: Suppose you had been present when *King Solomon* was deciding the controversie between the two Mothers about the dead and living Child: When he called for a Sword to have the living Child divided in two, that so each Mother might have a part; would you not have thought him a very rash, cruel, inconsiderate Prince? Would you not have said within your selves, What will this young King now do? Will he cut this knotty cause in pieces, because he can't untie it? And for as much as there is no evidence unto which of the two Mothers the Child belongs, shall the Child be therefore slain? and because one Murther was committed accidentally, shall another be done purposely? What a miserable people are we like to be, that are to live under such a Prince! Thus perhaps you would have thought; whereas if you had staid the issue of things, you would have seen his prudence, and admired it, and have changed your mind of him, as the *Barbarians* did of St. *Paul*; when they saw the Act. 28. 4. Viper on his hand, they concluded that *he was a Murtherer, whom though he had escaped the Sea, Vengeance would not suffer to live*; but when he shook the

the Viper without hurt to himself from his hand into the fire, *they straight changed their mind, and said that he was a God.* The King gave order for that which he had no desire should be done, only to find out that which could not otherwise be discovered; as you may see at large in the *third Chapter* of the *first* Book of *Kings.* This may warn us not to entertain hard thoughts of our Governours, when at first blush we are unable to reconcile their Actions or Expressions to the strictest rules of Piety, Justice, Prudence or Charity. *The Kings heart is a depth unsearchable,* Prov. 25. 3. The Actions of wise Princes are meer Riddles to vulgar apprehensions; neither is it for the shallow capacities of the multitude to fathom the deep projects of Sovereign Authority. And as they cannot fathom them, so they ought not to censure them. *If Charity thinketh no evil, but doth hope all things,* even of all sorts and conditions of men, then certainly it should most of all do so by Kings, who *ministring for our good,* do deserve the greatest measure of our love.

Acts 28. 6.

1 Kin. 3. 16. to the end of the Chapter.

Prov. 25. 3.

1 Cor. 13. 5, 7.

2. A *Second* part or branch of this Duty, is to honour them in our words, both when we talk { to / of } them.

1. When we talk to them, our words must make it appear that we respect and honour them: We must give them their due Titles, and we must speak to them after a different manner from our way of speaking to other men. Take an instance of it in holy *Paul*, when *Festus* upbraided him with *madness*, he did shew how much he honoured him for the sake of his Authority; he did make no unhandsom, no uncivil retort to that severe and groundless imputation, but addrest himself thus, with an humble reverence, *I am not mad, most Noble Festus; but I speak forth the words of soberness and truth.* Acts 26.25. We have a like instance in *Mephibosheth* speaking to *David*, *My Lord the King is as an Angel of God*: And 'tis very observable, that he spake this at a time and in a case wherein the King had done him little right, and lately before had done him very great injury. But whatsoever the Kings dealing was towards him, yet he speaks not but with great reverence and respect to the King: 'Twas far from him to speak any thing to the Kings dishonour; to upbraid him with inconsiderateness, with injustice, or with oppression; though he had evident cause for it, if there could be any cause for a Subject to treat his Prince with any irreverence. 2Sam.19.27

2. When we talk of them, it must be to their honour,

honour, speaking of all the good that is in them, and of the good that is done by them. Thus did *David* by *King Saul*, who was his enemy, and who without any cause sought to take away his life; even then, and so all the while he lived, it was *David's* stile to call him, *The Anointed of the Lord*, 1 Sam. 24 6, 10. When he was dead, he did likewise; nay, he 26.9, 11. mourned for him, and lamented him in these 16.23. words, *Ye Daughters of Jerusalem, weep over Saul,* 2 Sam. 1. 14, *who cloathed you with Scarlet, and other delights, and* 16, 24. *put ornaments of gold upon your apparel.* After the same manner did King *David's* Subjects speak of him, even after he had made himself infamous by most horrible sins, and them miserable by Gods Judgments on those sins; yet even then they past by all the evils he had done, and they suffered, and remembred only the good they had received by him, 2 *Sam.* 19.9. *The King saved us out of the hands* 2 Sam. 19.9. *of our Enemies, and delivered us out of the hands of the Philistims.* In which words also 'tis observable, that though they had done their parts every way towards the obtaining those Victories and Deliverances, yet they ascribe them not to themselves, but unto him. In the Chapter immediately be- 2 Sam. 18.3. fore, they shewed what a value they had for their King; they declared that *he was worth ten thousand of themselves*; and again they call'd him *the Light of* 2 Sam. 21.17

Israel. But though they shewed this esteem of *David*, who notwithstanding his faults, was in the main a very excellent Prince, yet perhaps they thought and spake of others as they deserved. Nay, they spake of the very worst of their Kings not without honour and reverence: Was there a worse than *Zedekiah*, who filled up the measure of *Judahs* iniquity, and whom God liked so ill, that he thought fit to have no more of that Linage? Yet even him the Church called *the Breath of her Nostrils*, and lamented that *he was fallen into the Pits of her Enemies.* They were concerned, as if their Life had depended on his; as in truth it did: Not the life of individual persons, but the life of a People or Nation, and the well-being of all persons in it, doth depend on that of their King. Though their King be none of the best, yet better have such, than have none at all. If there were no King, men would live as if there were no God: every man that has strength would be a King; yea, and more than a King, he would be a Tyrant over his weaker Neighbour; and is it not better to be subject to the lusts of one Tyrant, than to the lusts of a thousand? Better stand in awe of one man, than be afraid of every man? A severe and cruel Governour, though he do some particular wrongs, yet he serves for the protection of his Kingdom in general.

Lam. 4. 30.

general. Some few of his Subjects may perhaps suffer by his cruelty, but the generality of the people are defended by his Power; are defended from the Invasion of foreign Enemies, and from those greater cruelties, which if it were not for him, they would one exercise over another. 'Tis a very true and a very excellent expression, which I find used by a person of great Learning and Authority, That *the little Finger of Licentiousness is heavier than the Loins of the severest Laws, and strictest Government.*

3. A *Third* part or branch of this Duty is to honour them in our Actions;

By	Yielding	them	all due Reverence.
	Rendring		their due Maintenance.
	Affording		our best Assistance.

1. We are to honour those in Authority by yielding them all due Reverence. They are *Civil Gods*, and are therefore to be worshipt with a Civil Worship. It is said of *Davids* Subjects, that *they bowed down their heads, and worshipped the Lord and the King*; God with a Divine Worship, the King with a Humane Worship: They bear rule over our body, and must therefore have the Worship of our body. When *Abimaaz* came before *David*, he *fell down to the earth upon his face before* 1 Chron. 29. 30.

the

2 Sam. 18. 28 *the King*, 2 Sam. 18. 28. Yea, his own Son *Absalom* 14. 33. did as much, 2 *Sam.* 14. 33. *David* did the like be-
1 Sam. 24. fore *Saul*, 1 *Sam* 24. Such honour must be given where 'tis due; and 'tis due to those that are in Gods stead, to do Justice among the Children of Men.

2. We are to honour those in Authority by rendring them their due Maintenance. We are to
Prov. 3. 9. *honour God with our substance*, and in like manner we are to honour those that are in stead of God.
Rom. 13. 7. *Tribute must be given where 'tis due*, as in *Rom.* 13. 7. and 'tis due to the King, as the *Lord Jesus* in his Gospel has taught us, both by his Doctrine and Example; for he himself paid Tribute to *Cæsar*:
Matth. 17. and rather than not do it, he wrought a Miracle to do it, that he might convince the World of the absolute necessity of it. And observing the Tribute-money, on which *Cæsars* Image and Superscription was, he thus answered those that tempted
Matth. 22. him, and proposed this Question to him, *Is it*
17, 21. *lawful to give Tribute to Cæsar or not? Render unto Cæsar the things that are Cæsars, and to God the things that are Gods.* And here 'tis very observable, that our Saviour does not say in the case, τὰ Καίσαρος & Νῦν, but ἀπόδοτε; not *give*, but *render*. What we part with to the use of our Prince, is not to be lookt on as the peoples alms, but as the Princes just

just due; 'tis not a meer gratuity, but a debt: He has a right and title to it, and as such we ought to part with it; and not only part with it as such, but be cheerful in our parting with it; not pay it as we would another mans debt, but as an honest man would pay his own debt, when he has made great profit by the money that was lent him; *i. e.* pay it with as great a willingness as he had shewed in borrowing it. And this difference is observed not only by the curious, but by serious and judicious Writers, as particularly Bishop *Andrews* upon the Text, between ἀποδῶσι, a word that might have been used, and ἀπόδοτε, the word which our Saviour rather chose to use; the one takes in whatsoever is contained in the other, and does withal imply a readiness, a frankness, and a cheerfulness in the Giver.

Princes are ordained of God for the good of those committed to their charge; *they attend continually on this very thing*, and *for this reason pay we Tribute to them*, as in the next Verse after my Text. Rom. 13. 6.
They defend us from Enemies abroad, they suppress Robbers, and redress injuries at home: The administration of Justice, the security of our Lives, the quiet and peaceable possession of our goods, are from them under God. Men look a skew on the Incomes of Princes, but consider not their vast Expences:

Expences: Judges, Councellors, Officers of State, a continual Guard, sending forth Embassadors, Rewards to the well-deserving for universal incouragement, the maintaining of Navies by Sea, and Armies by Land, according as need requires, and infinite the like occasions, cannot be discharged without great Treasure, which is the ornament of Peace, and Sinews of War.

Beside that, a King ought to be maintained as a King, and his great care does deserve a very great reward. 'Twas an Adagial Saying among the Jews, which our Saviour brought into his Gospel, *Luk.* 10.7. that *The Labourer is worthy of his Hire.* And to detain the Labourers Wages, to defraud him of his Hire, has been ever reckoned as a sin of the first rank, and of the highest degree. The Apostle St. *James* calls it *a crying sin, Jam.* 5.4. The Prophet *Jeremy* denounces a *Wo against him that uses his Neighbours service without wages,* Jer. 22.13. And in *Mal.* 3.5. God has threatned that *he will be a swift witness against those that defraud the Hireling in his wages.* Custom and Tribute are the Kings Wages for the Work he does us; they are the Hire of his service: God has appointed him his *Work*, and has assigned him his *Wages* also: To defraud him therefore of it, is a kind of theft; yea, the highest degree of theft, worse than picking

Luc.10.7.
Jam.5.4.
Jer.22.13.
Mal.3.5.
Rom.13.4.
6.7.

of

of Pockets, or rifling of Houses, or robbing on the High-ways; 'tis a theft from the whole Kingdom, which may be, and is many times indangered by it. The Kings business is to defend us, but if we defraud him of his due, we disable him from it. And surely if they did but consider what are the cares and troubles, what the toils and labours of that high and sacred Calling; how many sharp thorns are interwoven in every Crown, they would find very little cause to envy the Prince his due. A conscientious care ought to be taken in the levying of Taxes, that the rich mans burthen be not carelesly or wilfully laid on the weaker shoulders of the poor. But whatsoever is their just proportion, must be paid, even by the poor if they are able; and that out of conscience, not grudgingly or of necessity; but of a ready mind, and with Christian chearfulness, considering that it is not the greedinesse of Princes to impose Taxes for the gratification of their own will and pleasure, but it is the holy Ordinance of God for the common good and safety both of Prince and People; and that it were a most unequal and most unreasonable thing to expect the benefit of Government and Laws, and not be willing and ready to contribute toward their maintenance.

We are to honour those in Authority by affording them our best assistance, the assistance of our *Prayers* and *Persons*.

1. We must afford them the assistance of our *Prayers*, and those strengthned and made effectual by a so-

ber, just and holy conversation. This is injoined us by
1 Tim. 2. 1, 2 St. Paul, 1 Timoth. 2. that *Supplications, Prayers, Intercessions, and giving Thanks, be made for all men, but especially for Kings, and all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty.*
But to what purpose are we thus injoined to wicked men? for we know that *God heareth not the prayers of*
Joh. 9. 31. *sinners*, Joh. 9. 31. And, *If I regard iniquity in my heart,*
Psal. 66. 18. *God will not hear my prayer*, Psal. 66. 18. Yea, *the Sacrifice*, or Prayer, *of the wicked, is an abomination to the*
Prov. 15. 8. *Lord*, Prov. 15. 8. Therefore to the fervency of our Prayer, that it may be effectual, we must join godliness and honesty: for otherwise while we seem to pray devoutly for our Prince, and in the mean time live ungodly and dishonestly, our profane and wicked lives make our Prayers of none effect; our Prayers will not avail so much to preserve him, as such lives will be of force to undo him. It is a usual thing for the Subjects sin to be the Princes ruine: so the Prophet told the Children of *Israel*, when God had
2 Sam. 12. 25 first given them a King, *If you still do wickedly, you shall be consumed both you and your King.* And they found the proof of it in the loss of the best King that ever
2 Chron. 35. 24, 28. they had, I mean *Josiah* that excellent Prince, who in the prime of his days was cut off for those sins that were not his, but his peoples: He had brought them to their Prayers, but those Prayers could not be heard for the cry of their sins.

2. We must afford them the assistance of our Per-

sons. We must not think much to expose our own Lives for the defence and preservation of theirs. We must strive to the very utmost of our power, and with the utmost peril to our selves, to preserve and to defend their Persons; and with their Persons all their Rights and Royalties, all their Dignities and Prerogatives. *We are not to seek our own, but every one* 1 Cor.10.24
anothers wealth; yea, *to lay down our lives one for ano-* 1 Joh.3.16.
ther. We must be ready to do this for any one, but especially for those that have Authority over us, whose life and prosperity is of greatest moment and concern both to our selves and to the whole Nation. Thus the people in *Davids* time were ready upon all occasions to stand between him and danger. In the War against *Absalom*, when they drew out into the field, they engaged him by all means to abide in the City; for, said they, *Thou art worth ten thousand of us*. And 2 Sam.18.3
when afterwards in those Wars against the *Philistines*, King *David* was in danger of being slain by *Ishbibenob*, who was Brother to the great *Goliah* of *Gath*, *Abishai* stept in and *succoured him*, hazarding his own 2 Sam.21.16,17.
life to save the Kings, and not only so, but the whole Army of *Israel* made a vow among themselves, that the King *should go no more into Battail*, for fear of *Quenching the Light of Israel*.

3. A *Third* special Duty included in this general, is to yield them obedience, and that both

Active } to their { Precepts.
Passive } to their { Punishments.

We are to execute their Commands with cheerfulness, and to bear with patience what they inflict on us.

In the *First* place, We are to execute their Commands. It is our Duty to yield an active Obedience, both in things Civil, and in things Religious: but with this limitation, while they command us nothing that is inconsistent with our Duty toward Almighty God, i. e. nothing that God forbids. Whatsoever they do lawfully command, we are in conscience bound to obey it. *What the Scripture does not make to be a sin, the Magistrates Command will make to be a duty*: 'tis Mr. *Baxters* expression, whose testimony in this case should me thinks prevail with those who are least affected with this most needful Doctrine of Obedience. And lest perhaps it should be thought, that he took up this Opinion but very lately, to them who shall read what he hath written, it will appear to have been his constant Opinion. That *Rulers must be obeyed in all lawful things*, is one of his *Theses* in his *Aphorisms of Governments*. Nay, Kings and *Magistrates must be Obeyed*, not only in things Civil, but *even about the Worship of God, in all lawful Commands*, that his next *Thesis*, which he presently thus explains: *So much of the Circumstances of Worship as God has left to be determined by men, we must obey the Magistrate in, if he determine them; and much more when he doth but enforce Gods own Commandments.* Both there, and again more largely in his Book of *Church-Government and Worship*, he

Defence of the Cure of Church-Divisions, p. 87.

Thes. 320.

Thes. 321.

p. 400. to 407.

he instances in the several circumstances of Time, Place, Gesture, Vesture, and other Modes and Forms of Worship; of all which particular circumstances he discourses at large, and there tells us, *that being left undetermined by the Word of God, and therefore left to be determined by the Laws of men, in all these we may be bound by the Commands of lawful Authority.*

Nay, we are bound to obey the Magistrate not only in those things which we know to be lawful, but in all those things which we do not know to be sinful. And so we are told by the same Learned Author, as far as I can understand him, in these words: *We must obey the Magistrate, though we know not their Commands are lawful, so long as they are so indeed, and we have no sufficient reason to believe them unlawful.* This Doctrine he abundantly proves, both there and in several other places, (particularly in his Book of *Church-Government and Worship*) by such Arguments as are not to be answered. Thes. 323. Pag. 461, 462, 484.

Gods Word commands Obedience to the Magistrate in expres and down-right terms: *Obey them that have the rule over you*, Heb. 13. 17. *Keep the Kings Commandment, and that in regard of the Oath of God*, Eccles. 8. 2. *Obey Magistrates*, Tit. 3. 1. *Submit your selves to every Ordinance of man for the Lords sake*, 1 Pet. 2. 13. It does reckon such Obedience among the *good works* of the Gospel, which a Christian should be always *ready* to perform, and calls it by the name of *well-doing*, of which a Christian ought Heb. 13. 17. Eccles. 8. 2. Tit. 3. 1. 1 Pet. 2. 13. 1 Pet. 2. 12. Tit. 3. 1. 1 Pet. 2. 15. Gal. 6. 9. 2 Thes. 3. 13.

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not to be done. If now the thing commanded by the Magistrate be not known to us to be as plainly forbidden, as this Duty of obeying what the Magistrate is pleased to command, is well known to be injoined by God, what excuse can be had in the least for our not obeying? Shall our own uncertain conjectures, and but suspicions only, be of so great weight and moment, as to prevail against a known and certain Command? Or ought not that much rather which is doubtful give way to that which is certain? the interposition of the Magistrates Command being of so great weight and moment, as to render that a Duty, whereof we are not to doubt, which before we did not know, but did suspect, or only doubt, to be a sin. Holy *Paul* indeed has told us, that *Whatsoever is not of Faith, is sin*, Rom. 14.23. Rom. 14.23. i.e. Whatsoever we either do or forbear, without a reasonable perswasion of the lawfulness of our so doing, or so forbearing, 'tis to us a sin. And so again in the former part of that Verse, *He that doubteth is damned if he eat, because he eateth not of Faith.* But withal we ought to know, that this Text of Scripture is to be understood only of those things which are left to our own choice, being at liberty as we please, either to do or to forbear them. But it speaks not of those things wherein we are limited by the Commands of those that have Authority over us; whom to disobey in things lawful, is sin against Almighty God, and all sin without repentance brings damna-

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tion upon our selves. Neither is it without great reason, that although we are to abstain from a thing doubtful, being at our own disposal free, and unconfined as to that particular; yet we both may and ought to do it, when Authority has injoined the doing of it. I say not, but that if we have time to consider, and means to inform our selves of the nature of the thing which is injoined, we ought first to consider, and conscientiously use those means to inform our selves of the lawfulness of the thing, ere we do what is injoined us.

But if our doubt be invincible, or the Command require so speedy an Obedience, that we have not time, or cannot use means to resolve it, in such case the Command of our Superiour is enough to put an end to our doubting: our Superiour being Gods Deputy, authorized and commissioned by him to resolve us in such doubtful cases: so that his Command is a clear determining of the doubt, after which we are to doubt no more, while we continue in those forementioned circumstances; his Command being reason enough to make us own that thing to be our Duty, which as yet we do not certainly know, nor can absolutely conclude to be a sin. To this purpose let it be observed what is recorded in Deut. chap. xvii. verse 8. [illegible] Deut. 17. 8, 9, 10, 11, 12, 13.

to hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, being matters of controversie within thy gates: then shalt thou

arise

arise and get thee to the place which the Lord thy God shall chuse, and thou shalt come unto the Priests the Levites, and unto the Judge that shall be in those dayes, and enquire, and they shall tell thee the sentence of judgment: and thou shalt do according to the sentence which they of that place (which the Lord thy God shall chuse) shall shew thee; and thou shalt observe to do according to all that they inform thee, according to the sentence of the Law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee, to the right hand or to the left. And the man that will do presumptuously, and will not hearken to the Priest, (that standeth there to minister before the Lord thy God) or unto the Judge, that man shall die, and thou shalt put away evil from Israel, and all the people shall hear and fear, and do no more presumptuously.

Nay, we are not only bound to yield Obedience in all those things which we know to be lawful, and in all those things which we know not, but only suspect to be sinful, but even in those things which bring Law in themselves (by Scripture not forbidding them) we do really think, by reason of some mistake and errour of judgment, to be sinful. We are still under an Obligation of obeying, though in such a case Obedience cannot be yielded without sin. We are bound to obey, because God commands it. The mistake of our Judgment cannot disoblige us from, nor dispense with, the sacred bond of Gods Precept.

Sin

Sin can never free from Duty. The errour of our judgment is a sin, and that can never change the nature of a sinful omission, making that which is sinful in its self, become safe for us. Innocently impotent to his duty, 'tis impossible any man should be; and yet obeying in this case, we are sure to sin against God, because we do that which we verily take to be sinful: which does argue, that we would have done it, had it been really such as upon mistake we apprehend it to be; and that therefore we have no fear of God before our eyes, in as much as we durst adventure on that, which we verily thought would be a violation of the Divine Law, and a provocation of Gods displeasure against our selves; and therefore it is the same thing to us as if it had been really sinful, a transgression of the known Law of God: so that in such a case, doing or not doing, obeying or not obeying, we are sure to sin against God: that's the great unhappiness of an erring Conscience. And yet there is no absolute perplexity, for there is a third thing required, and to be done, and that is *deponere erroneam conscientiam*, to lay aside ones erroneous Conscience, and mistaken Conceptions: That is the remedy in such cases; to endeavour by an humble diligence in the use of all proper and proportionable means to be truly and rightly informed; that so the Judgment may be purged from errour, and the Conscience thereby freed from this desperate necessity of sinning.

But what if after serious endeavours, a man cannot be convinced of the truth, cannot shake off his erroneous and mistaken conceptions, cannot extricate himself from the snare in which he is engaged? What is to be done in such a case? He is to endeavour it still; having been serious in some degree already, he must be yet more serious in his search and
Hos. 6. 3. study after the truth. *Hos* 6. 3. *Then shall a man know, when he follows on to know the Lord*, when he seeks it again and again; *seeks for it as for silver, and searches*
Prov. 2. 3. *for it as for hid treasure*, Prov. 2. 3. When he does persist in the use of means, is exceeding earnest in prayer to God for it, constant and indefatigable in his endeavours after it. He must be more willing to understand and embrace the truth, than he is willing that what he errs in should prove true. He must lay aside all prejudice and prepossession, and must read and hear what's written, and may be said, on the one side as well as on the other. And if he be biassed in any thing, it must be in an humble jealousie and mistrust of himself; and according to Saint
Phil. 2. 3. *Pauls* direction, *in esteeming others better than himself*:
Joh. 7. 17. and then, according to our Saviours promise, *he shall know of the Doctrine, whether it be of God or not.* God will instruct and teach him, though not by immediate revelation, (that is not to be looke for now) yet by a particular secret and unknown assistance,
1 Pet. 5. 5. *The humble man shall have grace*, 1 Pet 5. 5. *The meek shall be guided in judgment, and shall be* surely taught

Gods

Gods way, Psal. 25. 9. But the man that will not take this course, his continuance in errour becomes his greater condemnation, and may be lookt on as Gods judgment on him for his pride and partiality, for his negligence, disrespect to Authority, and for his want of care to be rightly informed. Psal. 25. 9.

But what if a man has bound himself by Oath to do contrary to what the Law of his Prince Commands? Let Mr. *Perkins* be heard in the case: *An Oath does not bind*, says he, *against the wholsom Laws of the Commonwealth, because God hath commanded that every soul be subject to the Higher Powers*: it is in his Cases of Conscience concerning Oaths, this being the second of those six Cases wherein he tells us that an Oath doth not bind. An Oath ought to be kept with all imaginable care and strictness, and that in all things whatsoever that are not contrary to a Christians Duty; but the intervention of a Duty supersedes the Obligation of an Oath. The voluntary Obligation which a man lays upon himself, cannot vacate that precedent Obligation that is laid upon him by the Lord. Surely God never meant that his Name should be made use of in an Oath to oblige mens Consciences to a violation of his own Commands. Let this horrible thought be once admitted, and men are at liberty to do what they list: they may change the nature of things; and may make it lawful, yea necessary, to break all the Commands of God, and to commit all the sins in the World. If a man be Rom. 13. 1.

unwilling to perform some necessary Duty, as to pay his Debts, to relieve the Poor, to sustain and honour his Parents, to keep the Lords Day holy, to frequent the place of Gods Publick Worship, to partake of the holy Sacrament of the Lords Supper, or the like; 'tis but binding himself by Oath to the contrary, and he is discharged from what before was his Duty. And as for the omission of Duties, so for the executing of a mans Lusts; If a man scruple at Adultery, Incest, Theft, Murder, Sacriledge, Idolatry, Schism, Rebellion, or the like, 'tis but binding himself by Oath to do these things, and their nature being immediately changed, he is to press them upon his Conscience, as obliging, necessary Duties. Once admit this errour, and you are furnished with an excuse for whatsoever wickedness you have a mind to commit: 'Twill instruct you how to justifie all the sins in the World, to the utter extirpation of all Religion, Justice and Charity.

Now in all these several instances, we are obliged to yield Obedience, though secured from any penalty that might ensue upon our not obeying. The addition of a penalty to the preceptive part of the Law, being to extort Obedience from the careless and unconscionable, the good man needs it not. It pertains not to the essence of a Law, that a penalty be joined with it, the form thereof consisting not at all in the Minatory, but in the Mandatory part of the Law; it being of equal force on the Conscience, when

when it comes naked, and disarmed of any punishment to inforce Obedience, as when drest up with all the terrours of a most severe and grievous infliction. And he who fears the Lord, and makes Conscience of what he does, will be obedient for Gods sake, though he stand out of danger or fear of any punishment from man.

Lastly, As in things lawful 'tis our Duty to yield an active Obedience to what the Magistrate is pleased to command, so to their punishments we are to yield a passive Obedience. In both these we have the example of Gods ancient people in the profession and promise of their Obedience to *Joshuah*: *All that thou commandest us we will do, and whither soever thou sendest us we will go: According as we hearkned unto Moses in all things, so will we hearken unto thee. And whosoever he be that doth rebel against thy Command, and will not hearken to thy words in all that thou commandest him, he shall be put to death.* But for this part of passive Obedience, as the Apostle says, *What glory is it, if when you be buffeted for your faults, ye take it patiently?* There is a higher degree of passive Obedience, in submitting to suffer for the not doing of those things, in which we cannot with a good Conscience yield an active Obedience. If you can find in your heart to suffer thus for a good Conscience, and if, when you suffer thus, you take it patiently, *this is acceptable before God*, says the same Apostle in the latter part of that Verse. Thus did *Christ* himself, as

Josh. 1. 16, 17, 18.

1 Pet. 2. 20.

1 Pet. 2. 20.

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1 Pet. 2. 21. in stillowing in the next Verse, and thus all good Christians after his example, they will not only bear those punishments which they justly suffer for their faults, but when punished without cause, and against all rules of Justice, they will put up all such wrongs with patience, when imposed by lawful Authority. There is one only case, wherein the Magistrates Command ought not to be obeyed, and that is, when he commands things contrary to what Gods Word has plainly commanded. But there is no case wherein his Power or Person may be resisted by force of Arms, or affronted with railing expressions. *A King is one against whom there is no rising up.* Prov. 30. 31. He may not be contradicted, not so much as with a saucy word, in what he does to our displeasure: *Eccles.* Eccles. 8. 4. 8. 4. *Where the word of a King is, there is power; and who may say unto him, What dost thou?* 'Tis expressly charged upon us, *Not to revile the Gods, nor to curse the* Exod. 22. 28 *Rulers of the people,* Exod. 22. 28. which the Apostle in Acts 23. 5. this quotation of it does thus explain, Act. 23. 5. *Thou shalt not speak evil of the Ruler of the people.* Evil ought not to be spoken of him, no, not though he do evil. *Christians* ought to suffer, as did *Christ* their Saviour, in whose steps they ought to tread; who, *when he was reviled, he reviled not again, and when he suffered* 1 Pet. 2. 23. *he threatned not,* 1 Pet. 2. 23. Whosoever they are that shall presume to do the contrary, that holy Apostle does far from allowing them the glorious Title of *Christians*, that he will not own them to be men.

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They are Monsters without Reason, and void of all Religion. *They that speak evil of Dignities, and despise Government*, says that blessed Apostle, *are natural brute beasts, made to be taken and destroyed*, and not to live in any civil society. Their doom there follows. *They shall receive the reward of their unrighteousness, and shall utterly perish in their own corruption.* 2 Pet. 2. 12. 13. Notwithstanding all which, some men are never well but when they are taxing their Governours, and talking the Government. It is meat and drink to them to be speaking of the errours and miscarriages of their Princes; many times finding fault when there is no fault truly to be found; or if there be a fault, publishing it to all they meet; and by adding aggravations of their own devising, making it seem worse than indeed it is: this is the next step to Rebellion. He that rails at his Prince, would resist him if he durst; and by speaking ill of his Government, he stirs up his fellow-subjects to wish, and when occasion serves, to assist him in its overthrow. If a Prince do that which is unjust or unbecoming, 'tis not for his Subjects sawcily to upbraid him with it, or reproach him for it: said *Elihu* in *Job* 34. 18. *Is it fit to say to a King, Thou art wicked; or to Princes, You are ungodly?* No, it is not fit; it is very unfit, and what deserves a very smart return of punishment. By the Law of God, *He that cursed his Father or his Mother, was to be put to death*, Exod. 21. 17. And can he deserve less punishment, that shall dare to Job 34. 18. Exod. 21.

curse the King, who is *Pater Patriæ*, Father of his Country: He is much more worthy of it. *Cham* was cursed by his Father, and that curse was ratified by God for uncovering his Fathers nakedness, but blessed were *Shem* and *Japhet* for covering their Fathers nakedness, which their Brother had discovered and derided: They had their Fathers blessing, and the blessing of their heavenly Father; they were blessed on Earth, and are blessed in Heaven. 'Tis our Duty to do the like; to conceal that, which we cannot justifie; and what we cannot conceal, to excuse, as far as lawfully we may, without sinning against Almighty God, by denying the fact, or defending the evil of it.

These are all plain Scripture-Rules, and they, who walk according to these Rules, *Peace be on them, and on the Israel of God.* But whosoever they are, that shall presume to teach or do the contrary, be they never so great, and seem never so good, *Into their secret let not our Soul come.*

Gal. 6. 16.

Gen. 49. 6.

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